

**SERMONS PREACHED IN
THE SECOND CHURCH,
DORCHESTER; PP. 1-121**

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Sermons Preached in the Second Church, Dorchester; pp. 1-121 by James H. Means

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PREACHED IN THE

Second Church, Dorchester,

BY

JAMES H. MEANS.



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TO THE SECOND CHURCH AND SOCIETY,

DORCHESTER;

It is the wish of your Pastor to place upon your tables this little volume, to speak for him while for a season his voice is silent. It is made up of a few sermons, selected for no special excellence, but simply as presenting practical truths, adapted to different classes, and such as a Pastor would desire those committed to his spiritual charge to keep in mind.

The first may remind the unconverted of their danger. The second and the third may help them to understand the way of escape, and also show to Christians that glorious fulness of Divine grace which the writer has never wearied of declaring. The fourth may indicate the spirit in which all should live and labor for Christ, even when cheered with but little apparent success. The fifth is an attempt to illustrate the beauty and power of the inspired Word; a volume which ever grows more dear, and unfolds a richer meaning the longer it is studied. The sixth

is addressed to all, as a persuasive to interweave religion with the whole business of this life; while the last carries the thoughts from the present to that higher life which is to come, to which all the truths and ordinances of the Gospel are intended to lead.

There is no peculiar novelty in the treatment of these themes, and they are offered only to those bound to the writer by friendly ties; especially to those, affection to whom has sprung up during a happy Pastorate of sixteen and a half years, and has been deepened by most kind and generous favors recently shown.

Precious memories of joys and sorrows, which we have shared, and common hopes reaching on into eternity, bind us together; and though separated for a time, if, as I have been assured, I shall have your "prayers, fervent and faithful," and your "eyes will wander with" me, "and wishfully await" my "coming," no less earnest shall be my supplications for your prosperity.—no less glad to me the hour which permits me again to speak to you of the inexhaustible wonders and glories of "the truth as it is in Jesus."

J. H. M.

Dorchester, January, 1835.

The Office of Fear in Religion.



KNOWING, THEREFORE, THE TERROR OF THE LORD, WE
REBUKE MEN. II. *Corinthians*, v.: 11.

THERE IS NO FEAR IN LOVE, BUT PERFECT LOVE CASTETH
OUT FEAR. I. *John*, iv.: 18.

THE truth is often best stated in paradoxes. It has two sides, and the right impression comes from seeing both. The fulness of the Scripture is often thus exhibited, and there are passages which seem contradictory because the view given of the truth is so complete.

Paul and James are often arrayed against each other on the subject of faith and works. Their words are directly at variance. One says, "A man is not justified by the works of the law, but by the faith of Christ;" the other, "Ye see

that by works a man is justified, and not by faith only." Yet both are right; the one having chief regard to the ground of justification, the other to its evidence; and the truth is seen full-orbed, by the combination of the two.

So in our texts, it is possible to array Paul and John in opposition. The former recognizes "the terror of the Lord" as a constraining motive which he felt, and which he used. The other, exalting love, seems even to reproach those who are led by fear; declares that love casts it out, and that "he that feareth is not made perfect in love."

Yet again we say, both speak truly. The impulse of fear in our religious life is legitimate and necessary; yet there is a stage of Christian development in which we are lifted above it and swayed by a higher principle.

Let me now endeavor to illustrate these positions.

In the outset, it is to be observed that the influence of fear, or the apprehension of evil, largely regulates the daily course of all. How constantly does this underlie and prompt the activities of life. That foresight, prudence, caution, essential to a well-regulated course, what is it but a watchful forecasting of possible dangers and labor to avert them?